343 /11 cont./ Moreover, it should be mentioned that
342 between the chief's house and the windscreen that is 24.80 meters
361 long there stands a four-meter-long, rectangular, open gabled-hut, the rooster coop (Ill. 7). /12/ /Fig. 1 appears here./

342 /13/ The three windscreens are built as follows: Toward the interior, posts 3.30-3.60 meters high are set up at irregular intervals. Behind them, at intervals of 2.60 meters, stand smaller posts which are about 1.20 meters high. The front and rear posts are joined by strips which are allowed to project about two
[824] meters at the top. Here, too, cipó-titica, a type of liana, serves for fastening them. Over these strips, at intervals of 50-70 centimeters, 31-35 thinner cross-strips are laid, which produces a windscreen construction. In contrast to the lean-to type of hut described above, these are genuine, albeit specially large windscreens, for they touch the ground on one side. They are about seven meters deep and the height of the roof is up to six meters.
[824] For roof covering the leaves of the ubim palm (Geonoma sp.) are
[171] used, the "tiles" of the Amazon. The rubber gatherers, the palm-fiber gatherers, the planters, and woodcutters also use these leaves as roof and wall covering, the durability of which is four to five years.

824 The ubim palm, which is very common in the Demini-Aracá area, reaches a height of only 1.50-2 meters. The leaves are 80 centimeters to one meter long and from 25 to 30 centimeters
[461] wide. The gathering of these is quite strenuous and demands four to five hours of hard work. They are cut off or broken off and at first laid on top of one another in piles. When the Indian has gathered enough leaves, he clears a small rectangular place in the forest for a distance of about four meters. At this distance he thrusts three sticks, one meter high, into the ground on either side directly opposite one another. These are joined together with lianas. Then piles of eight to ten leaves are placed next to one another over the three liana strips. When he comes to the end, the Indian places additional piles of eight to ten leaves in the interspaces, but this time with the stem pointing toward the opposite side. He repeats this several times until finally all the gathered

[Text Continues on P. 28]

Surara
Pakidai
Shiriana

/51 cont./

285
184

281. Koch-Grünberg, 1923a, p. 308.

which serve for storing manioc cakes and fruits. Among the last-named Indians I also saw women's carrying-baskets in miniature form, which are meant for small girls, and some with covers -- [531] weẽ. All the objects named are usually painted with serpentine [386] lines, for which urucú is used. Finally, it should be mentioned [461] that the women, like best to lie comfortably in their hammocks while making such baskets and basket-bowls.

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The women's large carrying-baskets and basket-bowls described above are likewise used by the Waikâ, and both Zerries and Schuster point out that in the manufacture the twining plaiting-technique is used (282) (283) (284). Similar basket-bowls

282. Zerries, 1956a, p. 184.

283. Zerries, 1955b, p. 663, Ill. 2.

284. Schuster, 1958b, p. 17.

are also documented for the Karimé (285), and small hanging

285. Salathé, 1931/32, p. 302 and Fig. 11.

baskets and basket-winnowers from Aruak and Tukano /Tucano/ tribes on the upper Rio Negro, as well as from the Makú /Macu/, exhibit further parallels, which differ only slightly in the external form (286).

286. Koch-Grüngerg, 1910a, pp. 220 ff. and Ills. 142e, 143a, 144.

Surára
Pakidái

/104 cont./

769
788 Immediately after that the Surára chief squatted down at his hearth, and beside him squatted a medicine-man helper. On the opposite side of the large maloka the Pakidái chief and a helper had assumed the same position. Hewemão, the first-named chief, began to speak loudly and distinctly to the hekurá (gigantic animal and plant spirits). While doing so, he kept stroking his hair from front to back and then slapping his seat. The helper squatting beside him repeated each of his words and copied all his movements. (This was to express symbolically that the hekurá, the intermediaries between human beings and the united Supreme Being, Poré/Perimbó, actually pass on all questions, requests, and wishes). After Hewemão, the Pakidái chief spoke to the hekurá, and his helper likewise repeated each word and imitated the gestures (stroking the hair and slapping the seat). This exorcism, which the two chiefs carried out alternately, lasted an hour.

769
461 After that the two exhausted chiefs and the rest of the men, young men, and boys lay down for a well-earned rest. /105/ Meanwhile the women had been going about their accustomed activity. They fetched water, prepared food, took care of the children; some of them also plaited a basket in the meantime, or they strung glass beads on a string. Some of the men who had meanwhile awakened continued to lie idly in their hammocks, some also played with the children, while others sat together in groups and talked.

769 Toward 2:00 the festival was resumed when 20 men, young men, and boys, each of whom held an arrow in his hand, rushed into the maloka courtyard with loud shouts. They were magnificently painted (510) and on the upper arms and in part

[302]
[301]

510. The painting had been done with urucú color and consisted of serpentine lines, circles and dots; several men, however, had painted their whole bodies red.

11: Chagnon E-5 (1964-1968) 1968 SQ18 Yanoama SQ18

supplies soak the new leaves in water and add ashes from the hearth to the wad. Men, women, and children chew tobacco and all are addicted to it. Once there was a shortage of tobacco in Kaobawä's village and I was plagued for a week by early morning visitors who requested permission to collect my cigarette butts in order to make a wad of chewing tobacco. Normally, if anyone is short of tobacco, he can request a share of someone else's already chewed wad, or simply borrow the entire wad when its owner puts it down somewhere. Tobacco is so important to them that their word for "poverty" translates as "being without tobacco." I frequently justified my reluctance to give away possessions on the basis of my poverty. Many of them responded by spitting their tobacco into their hand and handing it to me.

Work begins as soon as breakfast is completed; the Yanomamö like to take advantage of the morning coolness. Within an hour after it is light the men are in their gardens clearing brush, felling large trees, transplanting plantain cuttings, burning off dead timber, or planting new crops of cotton, maize, sweet potatoes, yuca, taro, or the like, depending on the season. They work until 10:30 A.M., retiring because it is too humid and hot by that time to continue with their strenuous work. Most of them bathe in the stream before returning to their hammocks for a rest and a meal.

The women usually accompany their husbands to the garden and occupy themselves by collecting firewood or helping with planting and weeding. In this way the men are sure that their families are safe and that the women are not having affairs with other men.

The children spend a great deal of time exploring the wonders of the plant and animal life around them and are accomplished biologists at an early age. Most twelve-year-old boys can, for example, name twenty species of bees and give the anatomical or behavioral reasons for their distinctions—and they know which ones produce the best honey. An eight-year-old girl brought me a tiny egg-like structure on one occasion and asked me to watch it with her. Presently it cracked open and numerous baby cockroaches poured out, while she described the intimate details of the reproductive process to me.

The younger children stay close to their mothers, but the older ones have considerable freedom to wander about the garden at play. Young boys hunt for lizards with miniature bows and featherless arrows. If they can capture one alive, they bring it back to the village and tie a string around it. The string is anchored to a stick in the village clearing and the little boys chase it gleefully, shooting scores of tiny arrows at it (see Fig. 3–8). Since lizards are very quick, and little boys are poor shots, the target practice can last for hours. Usually, however, the fun terminates when an older boy decides to make an end to the unhappy lizard and kills it with his adult-size arrows, showing off his archery skills to the disgruntled small fry.

Little girls learn very quickly that it is a man's world, for they soon must assume much of the responsibility for tending their younger siblings, hauling water and firewood, and in general helping their busy mothers.

Most of the people rest in their hammocks during the heat of midday, although they will collect fruits and other wild foods from the surrounding area, if any are in season. They avoid being in the direct rays of the midday sun.

If the men return to their gardening, they do so about 4:00 P.M., working until sundown. Otherwise, they gather in small groups around the village and take hallucinogenic drugs in the late afternoon shadows, chanting to the mountain demons as the